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THE HAPPINESS OF A LONG AND USEFUL LIFE.

A SERMON

DELIVERED AT THE FUNERAL

OF

MRS. RUTH HART,

RECTOR OF GENERAL SELLER HART,

OF

KENSINGTON, (BERLIN,) CONN.

WHO DIED JANUARY 15TH, 1844,
IN THE ONE HUNDREDTH AND SECOND YEAR OF HER AGE.

BY REV. ROYAL ROBBINS,
PASTOR OF THE CONGREGATIONAL CHURCH OF KENSINGTON.

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FUNERAL SERMON.

ACTS IX: 39; WHILE SHE WAS WITH THEM.

THE longest life, as we often hear it remarked, comes to a close. Extend it to its possible limits, as the Providence of God defines those limits, and it terminates, and then what is it? "It is even a vapor that appeareth for a little time, and then vanisheth away." This truth is now strikingly verified in the departure of her, whose mortal remains are before us. That very aged woman and saint soon to be gathered to her fathers in the grave, reminds us of the certain end, and fleeting character of human probation. Protracted as it has been, in her case, it is now finished.

We feel, my friends, that in this dispensation, God has taken from us the desire of our eyes, an ornament of our community, a model of womanhood and piety, the admiration of all who have heard of her extreme longevity, and of her long preserved faculties. Though she was with you so many years, surviving one generation after another, yet who of you did not desire she might live other years to come, in view of her example and the grace of God in her—in view of the good she was doing, and the natural gratification of witnessing extraordinary age, with extraordinary endowments! For my own part, I feel as if a mother had been torn from me, and she was a mother in Israel, though never a literal mother to any one. Yet was she the more, on this account, a mother to all. As I stood by her bed-side the last day of her life, and heard that final remark to me, before leaving her, "If you do not see me again alive, I hope you will see me in heaven," I felt the overmastering tenderness of a smitten child, as well as the comfort of a privileged minister of religion.

"While she was with them." These words relate to a good woman, whose brief history is given in the chapter of the Acts above mentioned. Her name was Dorcas. This woman, it is recorded, "was full of good works and alms-deeds which she did. And it came to pass in those days

that she was sick and died." But this was not all. That death caused many hearts to bleed. After she was arrayed in the habiliments of the grave, Peter was sent for. *Why* he was sent for is not told. Probably they wished him to console them in their grief by his discourses. Possibly the design was that he might restore the deceased to life. At all events a great interest was felt in her death. "And all the widows stood by him weeping and showing the coats and garments which Dorcas made, "*while she was with them.*" Whatever the design may have been in sending for Peter, the result was that Dorcas was raised to life, through the instrumentality of the apostle. This was an affecting consideration in itself, and a striking proof of the divine origin of the Gospel.

But the *character* of the woman herself while she lived in the world, or after she embraced Christianity, is that in which we are more particularly concerned on this occasion. "She was full of good works and alms-deeds which she did." As has been expressed by another, "she was a peculiar ornament to the Gospel which she had embraced, for she so abounded in good works and alms-deeds, that her whole life was a continued succession of them, as a tree is full of fruit, when *every* branch is loaded with it. She not only gave away her *substance* but she employed herself in laboring for the poor widows and other believers; so that her death was considered as a public loss." And is there not, brethren, an analogy between this case, and that which is the occasion of these solemnities? Who among us does not feel that we have met with a public loss. The Church of Christ and the benevolent institutions of the day will learn that a benefactor is departed. And although her charities were not bestowed in the same manner as those of her prototype in the text; yet they were effectively bestowed. Special means of doing good, by liberal benefactions or alms-givings, did not come into the possession of the subject of our remarks, until she had arrived at extreme old age, and then there seemed to be but one form of doing that good which she wished, and that was by direct gifts of money. In that sense, she was full of good works and alms-deeds. But this trait of her character, here incidentally mentioned, will be more fully presented in the sequel. *So far*, we have here a resemblance of the Dorcas of the infant church. A good, a

beneficent, a charitable woman is taken away from us, leaving many to regret and miss her departure, and many to admire her virtues and her strength of character.

But there is one particular in which the Dorcas of Scripture must differ from our deceased friend. She died to be raised to life again in this world. Our friend, we know, will not rise again until "the resurrection at the last day." She has done all her good works for time, and well, we believe, has she done them.

"While she was with them." This short phrase embodies more points of instruction—it conveys more thoughts of solemn and affecting import than I have time to lay before you. This it does, at least, by inference and implication in connection with the story of which it is a part. It may have either an individual or a social adaptation. The latter is rather favored, by the form of the expression. Applying it first generally in that view, it may be briefly said,

1st, That our sojourn with *others* in this world is designed in a degree for *mutual enjoyment*. Such is one of the objects of life, especially of social life, as we see in the accompanying gifts of health, strength, faculties of body and mind, friends, religious privileges, spiritual solaces. There is a taste of happiness, even in this fallen world, where these gifts are possessed and especially as participated in, one with another. The individual enjoyment is greatly heightened by such a participation. While we are with others in this world, it is our duty to enjoy mutually the divine benefactions, and thus augment the pleasure which they naturally impart. Our greatest comforts, through the goodness of God, are the result of our social nature.

2d. Our continuance with others in this life, is intended also, for the purposes of mutual *care and sympathy*. It is the ordination of Heaven that we should live not for ourselves alone, but for others. Our fellow-creatures, whether sinners or Christians, have always a claim on our kind regards and offices. It is a world, in its state of mingled joy and grief, hope and fear, success and danger, holiness and sin, where appeals are hourly made to our care and condolence. Rejoicing with them who do rejoice, we also weep with them that weep. While *we* are with our friends and neighbors, and while *they* are with us, we owe to them and they to us habitual consideration; and both parties should receive and bestow mutual benefits.

3d. Our continuance with others in this world is intended likewise for the purposes of *mutual assistance*. Labors, self-denial and sacrifices are often due from one to another. Help of the most important kind is demanded in view of our mutual relations, and it should be bestowed. It is a rugged road which we are travelling together. It is a wearisome world where we must expect to stay, until our work is done. It is a hard warfare which we must wage with the enemy. Our individual strength, and isolated endeavors would be inadequate to all this. While we are with our families, our friends, our neighbors, our fellow-men, we are bound to aid them, as they are bound to aid us. Individual weakness demands united strength. Individual hardships demand united assistance.

4. Our sojourn with others here below involves the liability to *mutual trials*. You may not hope to escape the troubles, the disasters, the wants of the way. Our failures, as well as our successes in life come, very frequently, through others. Our afflictions and bereavements are the consequences of those ills that fall on our friends. It was intended for our good that we should have trials, and trials *in social life and from it*. No condition on earth is a condition of unalloyed enjoyment, or constant prosperity. No individuals on earth are invested with sinless perfection. Were it possible then, to pass through the world without personal trial, it would come to us through others. But trial is not necessarily an evil. It may be converted into a good—a blessing. It should be, it will be, so converted through the implored interposing Spirit of grace. While you are with others in such a world, you will find that it is with a view to be tried, afflicted, and tossed on a tumultuous tide. But social evils may be neutralized by social benefits, and especially by the consolation in Christ.

5 Our continuance with our fellows in this world is designed furthermore for the purpose of *forming our and their characters*. Each one here has both an individual and a relative agency. Every one forms his own character for good or for evil through his whole being, and every one in this process feels the influence of the social tie. Each one helps to form the character of others. An influence of some kind on our fellow-men is unavoidable in such a state of being as the present. You cannot think, and at the same time express your thoughts—you cannot move, you

cannot act, without touching chords that vibrate to others' bosoms. They feel the thrill, and their thoughts are awakened, and their actions are directed by the perhaps unconscious, but sure impulse on our part. This result ensues, in a measure, in the ordinary cases of influence. How great is it in instances where high examples of goodness or of evil have been presented to the world! Strong characters have always made strong impressions on contemporaneous generations. The English maiden queen, Elizabeth, molded a kingdom to her will. Luther aroused half of Europe to thoughts of religious freedom. Father Mathew drives the car of the Temperance reformation over not prostrate, but now erect Ireland. So also at one time Voltaire entranced the world with a dream of atheism.

6. Our continuance here with our fellow-men is ordained as *a season of our and their preparation for heaven*. While the members of the human family remain together here below, what have they to do, but jointly to make this preparation? Your social state, as well as your individual obligation, points to this concern. Both individual and mutual engagement is required. For such a solemn purpose must it be, that we were appointed to exist in society—to live, to act, to feel, to consult together. Let it not be, while you are with others, that you are not preparing yourselves and helping to prepare them, for the great awards of eternity. It must not be that this mutual influence originally designed for good, should be lost upon you—especially it must not be, that, through perversion, it shall minister to your ruin. It should, by all means, be made to issue in a full preparation for heaven, on the part of every one. For what is a sojourn on earth: what is a probationary life, either in insulation, or in society intended, except such a preparation? That sojourn, truly, is short, at the longest, but it is sufficiently protracted for the end in view. In some individuals it proves to be very much longer than in others; but all should be thankful to the Lord, that they have any probation of any length, and that is time sufficient: for the conversion of the soul may be effected in the briefest assignable period. *In itself* human life is all contracted, though in the comparison, there is a wide diversity, as to its extent, in different persons.

“While she was with them.” Let me now apply this expression not generally, but specifically and in reference to the venerated deceased before you.

1st. It suggests the thought of the *length of time* she was with us. I have spoken of the absolute shortness of human life in any case—even the longest life, how transitory it appears, when once it is gone. But I may now speak of its relative length in respect to Mrs. Hart.

One hundred and one years, two months, and sixteen days from the time of her decease, she was born in this parish, then, town of Kensington. The house is yet standing and tenanted, and you see it as you pass along the main road, somewhat more than a mile south from this spot. I regard it, as I do her, with veneration. This age of the deceased brings the day of her birth to the year of our Lord 1742, Oct. 29, reckoned in the new style. To impress the mind with the comparative extent of time, which is embraced by an addition of more than a score of years, not to the three score and ten years, of ordinary life, but to the four score years, which a very few reach by reason of strength; let it be stated, that she was born in the earlier half of the reign of George II. of England, under him; for we were then colonies, as you know, of that country. Carry your eye along down the period through which she was a subject of the kings of England—viz., the eighteen remaining years of George II. and fifteen years more under George III. bringing it to the end of the English dominion in America, in the war of the Revolution. Then trace the time through that eight years' war—then through the seven years that preceded the adoption of the Constitution, and then nearly through the successive administrations of ten Presidents of the United States, a period itself of fifty-four years. Or view her birth as occurring two years before the old French war, which you have heard your fathers or grand fathers speak of, or only ten years after the birth of Washington, who has now been dead forty-four years, and who himself lived nearly sixty-eight years. Or take the fact, which is the most touching to me, that she remembered the first clergyman ever settled in this town, the Rev. Wm. Burnham, and carried the recollection of him in her mind for more than ninety years, for she was about ten years old at the time of his death.

Of the same lengthened character are the dates of several important events of her life. As for instance, it is eighty years since the time of her marriage, and seventy-two since she professed religion. It is about sixty-seven years since

her husband, a high officer in the Revolutionary war, was taken a prisoner by the British, and it is now nearly thirty-eight years since his decease, and he lived to a good old age. How little would the deceased, when young, have anticipated that the date of her mortal life would overreach a century of years, and that on her tomb-stone would be engraved born in 1742, and died 1844! Rationally how can the probability or possibility of such an event enter the calculations of any of us! Whether desirable or undesirable be such an extension of life, who among us is authorized to look for it!

And yet in the case of Mrs. Hart, her very protracted sojourn on earth was one of peculiar privilege and enjoyment in many respects. She retained her faculties both of body and mind to the last. Her corporeal and muscular energy held out, so as to admit of her engaging in regular and frequent exercise. Her memory, judgment, and other intellectual operations, and her powers of speech were not very perceptibly impaired, up to the time of her decease. She was able and inclined to do for herself those offices, which, in extreme age, are usually assumed by others. So accustomed was she to the active duties of the household, in that moderate degree which sufficed for the care of her own person and room, that she could hardly be persuaded from over-exertion, even when her mortal sickness was upon her. She possessed a remarkable measure of health throughout her long life. It is not known, that she ever had an occasion to call for the services of a physician for any sickness, except that of which she died: and only on one occasion, a year or two since, was aid of the kind required on account of a fall which she received. She esteemed it one of her peculiar mercies, and constantly adverted to the fact, that she was thus able to wait on herself, and minister to her own wants, and that consequently she did not become a burden to her friends. It was doubtless, to them ever a privilege to do for her, what she suffered them to do. Whenever inquired respecting her health, she would commonly answer in her considerate manner, and equable tone of voice, that she did not know but that it was as good as usual, only she felt the decays of nature, the infirmities of age—or some similar expression was used.

I have said that she retained her faculties to the end. Her love not only of moderate exercise, but of reading

continued, for she was a daily reader, especially in the latter part of her life. Her eye-sight remained good, though she used glasses—her memory was retentive, particularly in respect to more early occurrences—her sense of hearing alone was a little impaired in the latter part of life. As an instance of her facility of recollection, as well as of her views of the present scene of things, it may be mentioned that she was asked in my hearing some three or four years since, how life appeared to her in the retrospect. She readily replied, that she could not express her feelings better than in the words of Young, viz., (in his Poem on Resignation.)

“ *One world deceased; another born,
Like Noah, we behold:
O'er whose white locks and furrowed brows
So many suns have rolled.*”

These lines she repeated in a correct and unbroken manner, and truly expressive were they of the thing itself. Past-life was to her, like one world deceased and another born. Thus was one of the strongest wishes of her heart gratified, that she might not outlive her faculties and her usefulness. How frequently does the Savior grant to his conscientious disciples, some such special favor in answer to prayer !

2. The phrase, “ while she was with them,” in its particular application, turns our thoughts to the *great events and changes which occurred around her, or in the world, during that period.* What a century did she live in and complete ! I am not about to give its history even in outline, though such a century, perhaps, never rolled over the world. I would name only a few of its principal events. The ten centuries constituting the dark ages as they are called, if they were all put together, would hardly present such an amount of interest to the reflecting mind, or indicate any thing like the advance of the human race which has been realized since the year 1742. What changes in nations and governments, and indeed in all human affairs have occurred since that period ! What astounding, unlooked for events have taken place, and awakened the anxieties or affected the interests of all human beings ! Among these were the fierce and bitter wars which, during the earlier part of this period were waged on the continent of Europe,

the wars also, in which the Colonies here were involved on account of the collisions between Great Britain and France; then the great struggle of American Independence; then the establishment of our present form of government; then that upheaving of all civilized nations by the French Revolution; then the rise, growth, and fall of the magnificent empire of Napoleon; then our second war with Great Britain; then the long period from the general pacification of Europe in 1815, to the present time—a period of general repose in the world—a period in which the arts have flourished, the population of the human family has greatly multiplied, new systems of polity have been adopted, new empires have been founded in the Southern portion of this continent, and in the East—a period in which the comforts and elegances of life have been widely extended, education has increased, the general mind enlightened beyond all former precedent, the lower classes in several countries elevated and improved in many respects—a period in which general liberty has made a rapid progress, through terrible struggles with its foes; a period moreover, in which the agencies of benevolence have been employed to an unwonted extent, moral reformations have succeeded as was never the case before, the Gospel has been carried to distant climes and “rivers unknown to song,” and several heathen tribes have been converted to Christ.

When such scenes have been enacted on the stage of the world, what must not the centenarian have felt, who has had eyes to see and ears to hear, and a mind to reflect! How innumerable the throbings of the bosom—the anxieties, the fears, the hopes, the griefs, the disappointments, the joys! As she read her weekly paper for scores of years, how must she have marked and been affected by these great events!

Here, too, she could have noticed, and doubtless did notice, the occurrences in the *religious world*, more especially of late. What changes, what progress here for the most part! Born in the time of the awakening, known by way of eminence as *the great awakening* in New England, she must, in childhood, have heard those wonderful works spoken of, or witnessed the moral changes, or the effects of them, that had been wrought. She must have been familiar afterwards, with the state of things that followed through so many years in the churches, when apathy too, greatly prevailed, and religious order was invaded at first by fanat-

icism, and afterwards by the public hostilities and political difficulties which marked the times. Then the breaking out of the revival spirit in the latter part of the last century, and the brightening aspect of Christ's kingdom, in efforts to promote which, she personally took a part, must have attracted her lively regards. And now, with mingled hope and fear, she must have viewed the state of the cause for a few years past, when the battle has been waxing hot and when the onset against the principles of our Puritan fathers is become deadly and desperate—happy, thrice happy, if the enemy is to triumph, for a time, that she lived only to see the beginning of the days of calamity.

But let us view this more than centenarian, in her relation to another class of events in the world around her. How many have been born, and have died since her first entrance upon life! What changes have the inhabitants of the earth undergone in themselves! How rarely is any one to be seen in any part of the land, or in any part of the world, who entered into life at, or previously to the date of her own! What a long succession of the dead must have passed before her view! By computation, as nearly as I can ascertain, ten or twelve hundred persons have deceased, during her life time, within the boundaries of her own small parish; nearly twice the number of those now alive. Probably, more than four thousand have deceased, within the same period, in the town. Then again, if the common calculation of the number of those who die throughout the globe yearly, be correct, that is to say, one, each second of time, we have the aggregate of more than three thousand millions. Not "one world deceased," but three. Thrice during her life time, has the earth been emptied of its inhabitants, to be replaced by others.

3. The expression, "while she was with them," in its particular application on this occasion, suggests the thought of what *she may have done individually*, during her sojourn here. Several incidents of her life have been already adverted to, and time admonishes, that many particulars cannot now be mentioned in addition. The Dorcas of Scripture was full of good works and alms-deeds which she did—a bright example to the sex. Mrs. Hart was characterized by her charities, particularly after she came in possession of the means of doing good, in this way. The pension which she received from the government furnished these means. It being five hundred and seventy five dollars.

yearly, the aggregate of her receipts has been somewhat over seven thousand dollars. A large part of this sum, I suppose has been given away in one form or another—a considerable proportion certainly for charitable, or religious uses. To her own Ecclesiastical Society, she gave one thousand dollars, for the purpose of remodelling its house of worship. To Yale College, she gave five hundred dollars, as a scholarship for supporting pious indigent students. To the American Education Society she gave, on one occasion, one hundred dollars. These, and other gifts which need not be specified, show how she was disposed to employ the means, with which the providence of God had furnished her, in her old age. From the time that she became assured that she was to receive her pension, she formed the determination in her own mind, to do good with it, having interpreted it as a divine call to this effect.

In regard to her donation for the repair of our sanctuary, we may well remark the special providence of God. She never would have had the means of assisting the parish, from such a source as she did, viz., her country's bounty, or justice, except as she had been permitted to live to an extreme old age. And who knows but that she was spared to such an age, principally to do this good work, by which the interests of religion in this place, may be favorably affected for long years to come! How deserving, also, of notice it is—that services rendered by her husband to his country, should be repaid to his native parish—should flow back, so to speak, to adorn the sanctuary where he worshipped, where for years he served as deacon, at the communion altar, and to gladden a people among whose fathers, no man in the society, ever exerted a greater influence!

What Mrs. Hart did, in other respects, as a Christian, appeared in her daily walk and conversation. Her charities were accompanied and adorned by a blameless example, as they appear also to have originated from a pure motive. During past years, I have had many precious conversations with her in regard to personal religion, and the cause of God, and I have always left her on such occasions, with a deepened conviction that she was living for Christ and his kingdom.

Mrs. H. was a woman diligent in business, and eminently regular in her habits. To the regularity which she observed as to her employments, her meals, and her seasons of retiring to rest, and rising in the morning, her protracted life may, in a considerable measure, be probably ascribed.

Whatever changes may have taken place in her family at any time, she was scarcely ever known to deviate from her rule of living. To this it may be added, that she was accustomed to be much in the open air; though for the latter years of her life, it was not convenient for her to go to any considerable distance from home.

4. Again, the phrase, "while she was with them," in its present application, may properly lead us to reflect a moment on the *general principles and character she maintained* during her long life. She was for many years, very many years *professedly* on the Lord's side, and I doubt not *in reality*. Her religious views and character were, as it might have been expected, of the *more primitive* cast. She followed the early moddles more than is common in our day. She was an experimental believer, sound in doctrine, sound in the faith. She manifested peculiar modesty of opinion, while at the same time she was consistently firm in the avowal of her belief, and tenacious of the doctrines of grace. Her humility was deep, and she seemed ever to feel her unworthiness and ill deserts as a sinner. Her whole tone of conversation, and tenor of conduct, were indicative of this trait of character. She frequently made affecting acknowledgements of the little good she had done in the world—of her sins, and short comings. Nothing could she see that merited the divine regard, in her imperfect attempts to promote the cause of religion, through her benefactions or in any other way. This was the Lord's work, she was wont to say—the praise, the glory of it belongs to him. She was a poor, frail creature, what could she do—what could she claim? Much she said of the treachery and deceitfulness of her heart, and the danger of being self-deluded. She reminded me a few days before her death of the expression in Scripture, "but the sinner being an hundred years old, shall be accursed," as quoted to her by a clergyman, who, not long before had called upon her. It was affecting to witness such a proof of humility and sense of ill desert, in one so conscientious in conduct and venerable in years.

With these views and feelings, Mrs. Hart connected an implicit reliance on the Savior's righteousness, for acceptance and salvation. She saw no hope, no good, no heaven for herself, except from the mercy of God, through faith in the atonement of Christ. The safety of appearing in Christ's righteousness she did not doubt, and that was all her desire. Submission to the will of God she wished to

feel in every circumstance. One predominating sentiment which was noticed in her, on every occasion, was her gratitude to the Giver of all good. The mercies of God she always spoke of—she believed and felt that they were great and undeserved every where, but especially towards herself. She viewed them as uncommon in her case—in her preserved life and faculties, and latterly in her increased means of serving his cause. I never heard her make a complaint or utter a repining expression. She had nothing like a second childhood about her. Her bearing was womanly, sedate, courteous, and considerate to her dying hour. She was, in every respect, remarkably exempt from the usual infirmities attendant on old age. In the latter part of her life, she manifested a strong attachment to little children who were around her and was fond of their company. She would relax occasionally from the more stern realities of life, and enjoy their prattle and sports. Her gravity and weight of years heightened in her this amiable trait.

Reference has been made to the fact of my having had conversations on the subject of religion, and I had hoped to retain in mind many particular expressions that interested me at the time; but two or three only can be recalled. In one instance the conversation turned on the changes in the world—the agitation, the confusion, the new theories in religion and the like. In view of them she very happily remarked, that “she knew the Lord reigned—that was her consolation. Here is a rock, a sure footing.” In this connection, she further observed, that “She was a poor creature, but her confidence and hope were in Christ, that she did not think he would cast her off.” On one occasion, she spoke of the value of her Bible, her love of its contents and her fondness in perusing it, and declared with much force, “that gold would be no temptation with her to part with it.” She avowed often her obligations to the Lord, to do for his cause, as she was only a steward intrusted with a portion of his gifts. It was her sense of personal ill desert that gave such signification to her acts of charity. Good deeds come well from those, who have so low an opinion of themselves. What a voucher they are for the doctrines of grace!

Once more, “while she was with them,” or rather when she was leaving them in this world—*here also we find matter for solemn reflection.* The final day must come, and it has come after so many revolutions of the sun. Mrs. Hart’s dying experience was very much like that of

her life. She went down to the grave quietly, peacefully, resignedly. She was ailing for two or three weeks, but was not wholly confined to her bed, until a day or two before her decease. Her remaining bodily energies were then, soon expended, and she gently fell asleep. She avowed her hope in Christ and in the divine mercy during her sickness; but still manifested her usual distrust of herself. She was a poor sinner, but Christ was all-sufficient. She had nothing of her own to boast of. Such was the tenor of her conversation with me on the last morning of her life, in addition to the remark of hers which was introduced near the beginning of this discourse. At one time appearing to make an attempt to speak, she was asked by one of the family, if she wanted any thing. "Nothing," she said, "only patience and resignation to the divine will." She was inquired of whether she wished to have a chapter in the Bible read to her. She observed that she should be glad. Accordingly the 8th chapter of Romans was read. She mentioned correctly in what epistle the passage was contained.

On Sabbath morning, she was told what day it was, and asked if she knew it. She answered "Yes," and observed further that "it was in commemoration of the love of Christ." At the same time, she remarked that "she could put her trust in the living God." On the entrance of a domestic of the family to see her, she was told who it was. She made some remark to him concerning his hope, and told him to go on, with other expressions which indicated her regard for his spiritual welfare. During the following night, which was her last, she said little or nothing, except to answer an occasional question, and about four of the clock in the morning, her spirit forsook what had been so long its earthly tenement.

There, my Friends, are her mortal remains, soon to be deposited in the house appointed for all the living. Safely will Jesus watch over them till he shall call the countless myriads of mankind from their long sleep. Then, she will rise, we trust, in the complete likeness of her Savior, and be forever, soul and body, with him. Go, view her with the pensive, but joyful reflection, that though dead she yet speaketh. View her as a relic of a generation of which she was the only one here. None of us, as we gaze upon her for the last time, will easily persuade ourselves, that we shall soon, if ever, have the privilege of seeing "her like again."